

Agzamova Nilufar Fayzullaevana

Sergeli district 300-IDUM,

history and education teacher

AL-FARABI'S VIEWS ON HUMAN ANTHROPOLOGY

Annotation

This article discusses a specific interpretation of the concept of a happy person in the philosophy of Abu Nasr al-Farabi. The purpose of man's coming into this world is considered in the context of the idea that he should live happily. In addition, what obstacles and difficulties must be overcome in order to achieve happiness, in general, Abu Nasr al-Farabi's views are based on a scientific and philosophical approach to the formula of happiness.

Аннотация

В данной статье рассматривается специфическая интерпретация понятия счастливого человека в философии Абу Насра аль-Фараби. Цель прихода человека в этот мир рассматривается в контексте представления о том, что он должен жить счастливо. Кроме того, какие препятствия и трудности необходимо преодолеть, чтобы достичь счастья, в целом взгляды Абу Насра аль-Фараби основаны на научно-философском подходе к формуле счастья.

Аннотация

Ушбу мақолада Абу Наср Форобий фалсафасида бахтли инсон тушунчасининг ўзига хос талқини муҳокама қилинади. Инсоннинг бу дунёга келишидан мақсади унинг бахтли яшаши керак деган ғоя доирасида кўриб чиқилади. Қолаверса, бахтга эришиш учун қандай тўсиқ ва қийинчиликларни енгиб ўтиш кераклиги, умуман, Абу Наср Форобий қарашлари бахт формуласига илмий-фалсафий ёндашишга асосланади.

Keywords

The formula of happiness, human anthropology, human psychology, worldview, world of thought, person and society, the concept of humanity, the world and the universe, the relationship between people, friendship and love.

Ключевые слова

Формула счастья, человеческая антропология, психология человека, мировоззрение, мир мысли, человек и общество, понятие человечества, мир и вселенная, отношения между людьми, дружба и любовь.

Калит сўзлар

Бахт формуласи, инсон антропологияси, инсон психологияси, дунёқараши, тафаккур олами, шахс ва жамият, инсоният тушунчаси, дунё ва олам, одамлар ўртасидаги муносабат, дўстлик ва муҳаббат.

Al-Farabi was constantly trying to study the structure of the world. According to their research, the head of all is Allah, as always. The middle is the hierarchy of beings. Mankind is a cripple who understands the world and moves in it. The end is to achieve true happiness. Al-Farabi clarified the essence of human knowledge. Feeling is not enough to understand the essence. This can only be achieved with the help of the mind. The Treatise on the Perspectives of the People of Himmatli is one of al-Farabi's greatest works. It was written in 948 in Egypt. The Doctrine of the Blessed Sacrament is quoted by the philosopher.

Al-Farabi believed that the goal of man is happiness, which can only be achieved through reason. The thinker equated society with the state. Society is a human organism. "A benevolent city is like a healthy body with all its members helping each other to save the life of a living being." Farabi was truly a world-class man who, in his creative achievements, studied and generalized Arabic, Persian, Greek, Indian, and his own Turkish culture. The echo of Turkish culture is evident in his famous Kitab al Musiq al Kabir (The Great Music Book). Farabi's manuscripts are in many libraries around the world. The number of scholars studying Farabi's work is just as wide.

Scholars who have published Farabi's works and studied various aspects of his true encyclopedic legacy are contributing to Farabi studies. The Yahili paradigm reveals the simplicity and clarity of “natural” (Qur’anic) transcendentals in Islamic purity as a means of communication between “Me and Others”, the second with a break, rejection of it, and the third.

In fact, when we talk about Islamic anthropology, we are not simply referring to the human problem, which is opened up on the basis of the idea of transcendence, magnifying meaning. Man's purpose, man's problem, is manifested in the discovery of the prospect of understanding his humanity. Islamic humanism is a divine revelation to man as a phenomenon “manifested” in concept, but its realization should only take place once in the practice of daily life, when human humanism is practiced as a law practice. Even my own manifestation can be interpreted as the humanity of Me and others, for I would only consciously be the humane practice, as well as the formation of a modern personality would be impossible outside of communicative relationships.

If in Christianity a person has manifested himself through the way of Christ, to become a unique person, then in Islam, a person becomes a person because of the pattern of daily life. Piety and righteousness are combined and further perfected in daily life as a measure of humanity.

Al-Farabi’s ideals and socio-humanitarian development reveal the essence of what a person is actually like in the practice of daily life. Al-Farabi's views on the individual directly acknowledge the superiority of Islamic humanism over human humanism. The following statements of the scientist are definitely relevant in the deepening of human anthropology:

Truthfulness in relation to oneself arises only when a person ascribes good qualities to himself, the good deeds that he has. When a person attributes anything to himself, but not what is inherent in him, then it develops it is pretense. "

- "Man became man thanks to reason."
- "The path of a person is comprehended by the one who kills the essence of the dog in himself."

- “Art whose goal is to achieve beauty is called philosophy or, in the absolute sense, wisdom. ”
- “Any thing is good only when it is good for achieving happiness ”.
- “The healer of the body is a doctor, and the healer of the soul is a statesman, called the ruler. ”
- “The soul, like the body, is inherent in health and disease. Soul health lies in the fact that the states of herself and her parts are such thanks to which good deeds are always performed, good deeds and wonderful actions. ”
- “A person cannot be naturally endowed with virtue or vice, just as he cannot be a born weaver or a scribe. But he by nature can be predisposed to states, encouraging him to take one action rather than another. ”
- “Wisdom is knowledge of distant causes on which being depends the rest of existing things and the immediate causes of things, having reasons ”.

However, this raises a fundamental question: what does Al-Farabi consider the expression of a person's true being - his natural existence as a natural being or its social being? For people who are professionally involved in philosophy are known for certain that both the natural and social dimensions of life are shared for all people and at the same time they are inherent in every person. Wherein any individual can give preference to certain aspects of life, thus defining their existence.

Al-Farabi is under the influence philosophy of antiquity Greece is trying to identify the objective grounds he process of human self-awareness. What should be the main thing for a person - needs of his natural nature or social requirements? It seemed it would be easy to answer this question. In practical life, individuals usually they try to combine their personal needs with requirements public, determining the line of their behavior and way of life. Human being, as the

objective basis of the truth of self-consciousness, is quite controversial. General principles reflecting these contradictions, can exclude each other and at the same time contain moments of truth of being.

Considering the relationship between man and society in this vein, generalizing individual, social and political experience, al-Farabi developed his original socio-philosophical concept. In the study of socio-political life, he, like Aristotle proceeded from the following principle: as everywhere, the best way theoretical construction is a consideration of primary education items. Such an education, he considered the natural tendency of people to living together and political communication. According to the thinker, man is a political being, i.e. social, and it carries instinctive desire for cohabitation. Strongly influenced by Aristotle, Farabi believes that the acquisition of the highest good by an individual is, of course, a great merit, but much more beautiful and divine is its acquisition for the people and the whole state, i.e. society.

Al-Farabi does not consider a separate a person and his rights as a principle of the state. On the contrary, like Plato, he proceeds from the primacy of the general over the individual primacy of the state and society over the personality. An individual is only a part of a social whole. The state is the essence of man, "by himself" a man cannot exist.

Al-Farabi understood perfectly well that at the heart of all public life are the production and consumption of material goods, "economic goods, necessary for life. " In the "Treatise on the inhabitants of the virtuous city" the ontological principle is elevated by the thinker to the rank of the main in the social the doctrine of the transformation of the world by a moral (virtuous) person, affirming justice in society. As we noted above, the individual, society, politics, power - everything is in interaction. Al-Farabi's "virtuous city" (or "city") was not only social utopia. For him, it was the ideal model of a consolidated society, in which everything operates in accordance with reasonable-practical principles and is built on education, upbringing and morality. Al-Farabi, studying a person from the standpoint of metaphysics and theology, put forward not only his concept of the origin of man

and his essence in context ontology, but also substantiated the structural and functional task of his soul, intellectual human nature, moral and spiritual foundations being of a person, his creative essence, the way of his self-improvement. This philosopher defined the social essence of man and answered questions about what it means to be human in society and what society should be for manifestation in a human being. Both the one and the other questions acquire the meaning of a metaphysical questioning about the purpose of man and his role in creating a truly humanistic society.

In Farabi's teaching about the origin of being - existence consists of 4 elements - earth, water, air, fire; celestial bodies are also formed from the combination of these elements. The reason why material bodies differ from each other is that the elements in their origin are different: fire is the cause of heat; water - cold, humidity; The soil - the cause of hardness. Al-Farabi divides this night into 6 levels (causes) associated with the relationship of cause and effect: Allah (as-sabab al-awwal), the heavenly rocks (as-sabab as-sani), intellect (al-aql al-active) soul (an-nafs), form (as-surat), matter (al-substance). Of these, Allah is an obligatory being, that is, a necessary being, and the rest are possible beings, that is, possible beings. These are causally linked to each other.

For Farabi, the world is budding and is gradually opening up, revealing more and more of its colorful aspects and inexhaustible riches. Such an interpretation of being paved the way for the further development of natural-scientific ideas. Abu Ali ibn Sina and later thinkers acted on the basis of this system of beings in their philosophical views. The teachings of science, knowledge, and reason are consistently and perfectly elaborated in Farabi's works. He regarded the question of knowledge as an integral part of the explanation of human nature.

According to Farabi, the brain controls a person's cognition and mental abilities, and the heart is the center that supplies all organs with the blood necessary for life, all mental "powers", including the ability to know, depend on a particular organ. In his pamphlet *The Virtues of Science and Art*, Farabi

emphasizes the infinity of knowledge of nature, the knowledge from ignorance to knowledge, the knowledge from cause to knowledge, the knowledge from causation to the substance (essence) to the substance. In the beginning of man, first of all, there is a "nourishing force" through which man is nourished. Then there are 5 types of "external forces", ie "forces" created by the senses as a result of direct external influences: skin-body sensations; taste perception; sense of smell; auditory perception; visual perception. Farooqi calls all of these "parts of the senses" ("force of the senses") and sees them as parts of emotional cognition. "Inner power" includes the "powers" of memory, imagination (memory, imagination), emotion, speech (thinking). In 'Inner Power', Farabi refers to the stage of mental cognition. The acquisition of knowledge is done through these powers. Farabi emphasizes that the process of cognition depends on each of the two stages, that mental cognition does not arise without emotional cognition. In his book On the Meanings of the Mind, Farabi gives an in-depth interpretation of the issue of the mind. He argues that the mind is, on the one hand, a mental process, and, on the other hand, an external influence - the result of education. According to Farabi, the mind is associated with an innate force - spiritual power, which is unique to man [6].

References Referens

1. Фароби. Комментарии к категориям Аристотеля // Избранные произведения мыслителей стран Ближнего и Среднего Востока. – М., 1961. – 191-б.2. Ахмедов Э. Арабо-мусульманская философия средне
2. Фараби. Китаб ал-Хуруф. – Душанбе: Илм, 1972.
3. Фароби. Фусус ал-Хикам. Мажему аль-Фараби. – Каир, 1997.
4. Бурабаев М.С. Анализ трудов казахстанских ученых по проблемам философии и логики: Духовное наследие аль-Фараби. Алматы, 2001

5. Григорян С.Н. Из истории философии Средней Азии и Ирана. М., 1960.
6. Абдильдин Ж.М., Бурабаев М.С. и др. Социальные, этические и эстетические взгляды аль-Фараби. – Алма-Ата: Наука, 1984.
7. Данное произведение аль-Фараби будет цитироваться по изданию: АльФараби. Совершенный град // Ибрагим Т.К., Ефремова Н.В. Мусульманская философия. Фальсафа. Антология. Казань, 2009.
8. Казыбердов А.Н. Сочинения Фараби в рукописях Института востоковедения АН Узб.ССР // Обществ. Науки в Узбекистане. 1973
9. Касымжанова А.Х. Эстетические взгляды Фараби. – Душанбе: Дониш, 1990. –